/145/

/Pl. I faces p. 145./

The last group of Uru Indians living in the village of Iru-
ito, or Angosto, on the banks of the Desaguadero, about 25
kilometers from Lake Titicaca, has almost entirely disappeared
as the result of the last years.

A long period of drought between 1941 and 1943 has
lowered the level of Lake Titicaca by more than three meters;
at many points the water has receded several hundred meters.

At the time of my first trip in 1938, the village of Iru-
ito had about 100 inhabitants; the Desaguadero went through
vast swamps dotted with numerous ponds and lagoons with a
great abundance of totora reeds /totoreles/. In 1941 a plain
of sterile sand had replaced the swamps and fields of reeds;
the Desaguadero was reduced to a narrow, muddy ditch.

Because of this the Uru have lost practically all their
means of existence. The swamps covered with reeds, the
totora reeds, furnished them with the *balsas* necessary to make
their fishing boats and to cover their houses and served as
shelter for numerous aquatic fauna: fish, suches (*Trichomycterus dispar* and *rivulatus*), bogas, *lisas*, *carache* (various
Characidae), and birds sought by the Indians for their meat and
eggs. Their entire economy, based partly on hunting and fish-
ing and partly on the sale of totora fishing boats and mats to
the neighboring Indians, has thus been destroyed.

Many of the Uru are dead. Others, the young ones, have
dispersed, mingling with the neighboring Aymara groups;
some have joined the Lake Titicaca fishers. The old ones,
more attached to their customs and their /146/ traditions and
incapable of adapting themselves to new conditions of existence,
have remained in the dead village.

In 1944 most of the houses had been abandoned; the totora
roofs could not be repaired for lack of reeds, and many had
given way. Only 21 people remained in the village; several
women were of Aymara origin, and the few children were in
part Uru-Aymara half-breeds.

/149 cont./

large part, and this to the great dismay of the respectable
[149] guardians of the ruins of Tiahuanaco who had accompanied him
to La Paz and whose watchfulness he tricked in order to enter
[9] the village alone. A very limited knowledge of Aymara, some
of Spanish or Kolla /Quechua/ he excellent interpreter.

Carlos Kispe, from 40 to 50 years old, one of the youngest
[44] men in the group. He displayed characteristics in his physical
appearance which led one to suspect a certain degree of Aymara
[44] interbreeding (see the Bird note on Physical Anthropology
[44] /p. 31/). Besides he was an illegitimate son, kind of an un-
[44] known father. Much more enterprising than Manuel Isto, he
spoke Aymara fluently, but neither Spanish nor Kolla. He
had frequent contacts with the neighboring Aymara populations
and, faced with the persistent drought, was thinking of leaving
[34] Ito-Ito to go live as a fisher at Cosmi. He also proved to be
an excellent informant, but his syntax was less pure and less
varied than that of Manuel Isto and his vocabulary poorer and
more mixed with Aymara; he did not use, or even did not
know, a certain number of words used by his companion.

It is interesting to undergine these differences in /136/
[136] language between individuals of the same village, belonging
to two different generations. They allow us to follow the
rapid evolution of languages entrusted to oral tradition alone
without any monument to establish them.

[115] Outside these two principal informants, we utilized other
inhabitants of the village either for the general investigation
or for word comparisons.

[124] For each text we shall indicate the informant who pro-
[9] vided it. These texts were gone over several times with the
informant in order to obtain as exact a transcription as possible.
Their translation was always checked in Aymara. Even so, in
the course of the same text, considerable variations in pro-
nunciation will be observed, which do not appear to follow any
definite rule. They indicate a certain phonetic instability,
more marked, of course, between different speakers.

P.[illegible] cont.-f

Outside of Nimuendajú's small Chipaya group, no information exists on height or body measurements in these groups to our knowledge.

We ourselves prepared only a very short series: six men and three women, all adults. The fact that we are dealing with the last Uru must not be forgotten. Outside these nine subjects, there were no other Uru adults at Iru-Itu other than a young Uru woman about 30 years old and two very old women whom it was impossible to measure and who allowed themselves to be photographed only with difficulty. The children were largely Uru-Aymara half-breeds. The consanguinity of most of our subjects is another inconvenience of this small series.

In spite of these defects it seemed necessary to us to publish our results, which allow useful comparisons with the works of Pozansky and Imbelloni and will without doubt be the last observations on this group. Some other Uru are scattered in the region and already interpenetrated into the Aymara population; their affiliations will be difficult to establish.

It is deplorable that the ethnographers who visited the region when the Uru were still numerous did not seek to obtain a few essential anthropometric measurements. However, it must be recognized that working conditions were not very favorable; the Uru proved to be opposed to any examination of this type, and the cold climate as well as their heavy, woolen garments were also obstacles difficult to overcome. Patient negotiations were necessary, for example, in order to get some of them to allow themselves to be photographed without their woolen caps, and most refused.

P.[illegible]/ In 1942 the population of Iru-Itu was as follows:
--- 6 men, whose ages varied between 60 and 94 years.
--- 4 women between 30 and 80 years old.
--- 9 children, 5 boys and 4 girls, between 4 and 15 years old.

/194 cont./

142 Luis Inta, 40 to 50 years old, Manuel's nephew. Considered pure Uru: Thin lips. A moderately convex nose, with enlarged alae. Malo-marginal fold present.

Andrés Vila, 90 to 95 years old. Born of Uru father and mother. He is the oldest man in the village. A deeply wrinkled face. Plentiful white hair. A few beard hairs, short and completely white. Straight nose, very depressed at the base. Thin lips. Very marked malo-marginal fold.

[141] Luis Vila, 80 to 90 years old. Tall, 174 cm., contrasting with the other members of the group, of medium height. Born of Uru father and mother. Some white hair. Some beard hair, short and white. Relatively large head. Slightly convex nose. Not very accentuated malo-marginal fold.

[144] [141] Carlos Kispe, 40 to 50 years old. Born of Uru mother but of unknown father, he shows unquestionable signs of crossbreeding with elements of Andean race. Brachycephalic, strongly hypsicephalic, euryprosopic, and mesatiskelic, he clearly stands apart from the other members of the group. His much more active nature and his more lively type of intelligence accentuate this difference still more. Straight nose, malo-marginal fold present.

Women

[163] Santusa Inta, 30 to 35 years old, niece of Manuel Inta (?), considered a true Uru. An attractive, energetic person. Low forehead, straight nose, depressed at the base. A well-marked malo-marginal fold. Four children, nine to 15 years old.

Celestina Inta, 35 to 40 years old, daughter of Manuel Inta, considered /195/ as pure Uru. An agreeable, energetic person. Moderately convex nose. Accentuated malo-marginal fold.

Andrea Inta, 40 to 50 years old, daughter of Manuel Inta, considered true Uru. Coarser type than the previous ones.

/207 cont./

143 Kline: ++

[164] We shall only conclude from this isolated observation /208/ the existence of possible heredosyphilis or of a very attenuated syphilis in one of the most conservative members of the group, who always severely condemned sexual relations with other natives as being against the traditions.

128 These few isolated examinations have no great significance; they do emphasize however the interest which a numerous series of hematological and serological investigations among the isolated native groups of the Cordillera or the South American forests would have.

Conclusion

141 [128] In spite of the small number of subjects examined (9), owing to the rapid decline of the group and its approaching extinction, this study of the last Uru of Iru-Itu permits us to make a few interesting conclusions.

[171] Height varies little from that of the neighboring Andean populations, and small and medium stature predominate. The population is as a whole macroskelic.

The cephalic index among the men who can be considered as not crossbred with the neighboring populations is lower than 75.0% (average: 73.51). Three women are moderately brachycephalic; we must note that they are closely related.

Dolichocephaly, a tendency to leptocephalia and to leptoprosopy, the bigoniac diameter almost equal to the minimum frontal diameter, leptorrhinism, a high and narrow ear succeed in characterizing this group.

114 141 144 As a whole these results agree with the few previous observations on the Uru and the Chipaya (Imbelloni's two Uru skulls; a few measurements by Posnansky), emphasizing the morphological unity of these two groups.

3:Vellard--50 D, E-5 (1938-1944) 1949 SF24 Uru SF24

/208 cont./

144 The Uru belong to the old American Lagoa Santa dolichocephalic base with an elevated skull. It is however more difficult to include them in one of Imbelloni's two groups, Láguido or Fuéguido, as /209/ this author has moreover emphasized. If on the one hand, as he indicates, "the Uru faithfully reproduce the Láguido race as far as the neural skull is concerned" because of their pronounced dolichocephaly, the height of the vault of the skull, and the brainpan formed like a roof with marked lophos /crest/, they approach the Fuéguido type, in contrast, through the height of the face, the height of the nose, leptorrhinism, and leptomarphic characteristics foreign to true Láguidos.

These mixed characteristics place the Uru between the true Melanesian Láguidos and the Australoid Fuéguidos.

To what extent could this be due to a possible crossbreeding of an originally Láguido type with elements of another origin, perhaps Fuéguido, as Imbelloni seems inclined to believe? Or is it, on the contrary, a question of a certain variability of the Melanesian-Láguido type?

These problems present themselves not only with regard to the Uru, but also for other dolichocephalic American peoples. They underline the significance of study of the last dolichocephalic groups of the continent before their complete extinction.

Bibliography

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BOLIVIA

VISIT TO THE CHIPAYAS

Professors Jorge Ruiz and Augusto Roca have recently been living among the Chipayas of the village of Santa Ana, a little-known group of the Sabaya Canton of the Province of Carangas in the Department of Oruro, Bolivia. We quote them as follows:

"The Chipayas were corraled by the Aymara-Kolla into the lonely salt pits in the Southwestern part of the Plateau region. In spite of this fact they have retained a certain vigor and are far from being extinguished. Those who remain may be calculated at about a thousand individuals, who occupy an extension of territory very limited in proportion to the number of inhabitants. Like their brothers, the Urus, it appears that originally their way of life was essentially lake-dwelling, but when they were thrown into a region of deserts and salt marshes, which dried up with the passage of the geological epochs, they were converted into a pastoral and agricultural people who adjusted their way of life to an amazing degree to the adverse conditions of the territory in which they were obliged to live.

The few travelers who have been fortunate enough to arrive at the village of Santa Ana de Chipaya would agree that the impression it causes is that of a living *chullperia*.[1] The village is divided into two sections called *sayas* with circular houses scattered about in disorderly fashion, all doors facing the east. The only observable foreign element is a small church with a tower separate from the principal nave, which presents the same architectonic form as the tower of the church of Sabaya.

The first impression one receives of the inhabitants is that of the purity of their dress, which does not present any influence foreign to themselves; this is especially true among the women who for the most part wear their characteristic hair style composed of many small braids, but also of the men with the classic garment of the *ira*, a sleevless shirt which reaches to the waist woven of wool in a striped design. This impression supposes little mixture with their Aymara neighbors, although

[1] *Chullpa*: Pre-Inca funereal monument of Peru and Bolivia.

[English text continues on p. 217]

evidently there has been mingling with the Killas since types of features characterstic of that group are to be found.

Aside from their agricultural and pastoral activities, the most outstanding feature of this village is its religion, which, although it does not basically differ much from the Aymara believes and rites, has been preserverd in a purer form. Their idolatry is characterized principally

Group of Chipaya Indians.—*Photo Summer Institute of Linguistics in Bolivia.*

by the veneration and deification of geographic accidents such as mountains, rivers, stones, etc. And even the tower of the church appears to have impressed them for in the village they call it *Mallku Mayor*. Likewise, scattered about the village and its surroundings we find small towers of temples also called *Mallkus*, which represent without distinction demons and saints of the church.

Having had the privilege of living for almost a month among the Chipayas, we believe we are obliged to make a few recommendations to the government agencies concerned in view of the existing situation

[English text continues on p. 219]

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

193 gender, know both prefixes and suffixes (but predominantly the latter), and also, in all probability have some forms of incorporation. But more material (texts, etc.) is needed to complete a satisfactory grammatical sketch. Reduplication appears to be not infrequent.

192 All the Uru of Ancoaqui speak Aymará well, though few of them know [191] Spanish. Aymará influence in vocabulary has been pointed out by Métraux.[16] Spanish influence is second in importance in borrowings, and Quechua a poor third: according to my calculations, in Métraux' vocabulary and textual examples identifiable as non-Uran, of 630 total listings of words, 63 or 10% are Aymará, 20 or 3% are Spanish in origin, and only 8 or 1.3% are Quechuan. Polo (page 479) notes four Aymará, perhaps three Quechua, and fourteen Spanish loan-words in Uru.

171 *Tribal Relations.* In any case, long contact with the Aymára is to be 177 argued from the many Aymarisms in Uru culture, though of course nearly all of these are common *altiplano* possessions: the chewing of coca, the use of Aymára-like *gorros* or knitted llama-wool "toboggan-" caps for males, the use of *takia* and *t'ola* as fuel (as with all *altiplano* dwellers, including the whites, although there are unexploited coal beds south of Lake Titicaca), use of the *pinkillu*-flute and other musical instruments, the Aymára-like brush-comb and many other articles of material culture, washing the hair in urine, the Aymára modification of colonial Spanish male clothing, the belief in and interpretation of dreams, some family names (e.g. Quispi, Inta), color-names, and vocabulary in general. Save in religion and other aspects of non-material culture, the Uru, like the Chipaya, is little different from general Aymára-Quechua *altiplano* culture, though because of relative isolation the Uru may have preserved elements of this Incasica culture from pre-Spanish times somewhat better than some of these original groups themselves.

144 *Physical Anthropology.* Uru males outnumber the females, and for some [162] time they have been taking wives from among the Aymára. In so long a [178] period of contact with their neighbors of so numerically small a group, much mixture of blood is inevitable; yet the preservation of their language is an earnest of a certain amount of social and biological isolation. Only four [551] family names were encountered at Ancoaqui: Inta, Šalina, Bila and Qispi [621] (for taxation purposes family names are used with Spanish given names), hence inbreeding may have intensified racial features otherwise diluted by 142 the occasional intermarriages with the Aymára. The Uru, particularly the younger individuals, have pleasant almond-shaped eyes, with a distinct

[16] Métraux (JSAP 27), pp. 90–110.